

PREFACE

Cristofano di Gano Guidini and by Fra Raimondo ; the former's version remains in manuscript at Siena; that of Fra Raimondo was printed at Brescia in 1496, and at Cologne in 1553 and 1601. An English rendering of Fra Raimondo's Latin version, entitled *The Orcharde of Syon* by Brother Dane James, was printed by Wynkyn de Worde in 1519. The vernacular text was reprinted by Gigli as the fourth volume of the *Opere*, in 1707, from a contemporary, but curiously inaccurate and incomplete manuscript, which he somewhat too readily accepted as the work of Stefkno Maconi. In all these editions the Italian text is unsatisfactory ; but, though there have been alterations and some serious omissions made (amounting in one place, in every edition later than that published at Venice in 1517, to the greater part of two chapters), there has been no deliberate attempt at expurgation even in the most outspoken of its passages.¹ In making my quotations from the *Dialogo*, I have occasionally adopted a somewhat eclectic text, but have derived great assistance from the beautiful manuscript of Catherine's vernacular from the Biblioteca Barberini, now in the Vatican (*Cod. Barb. Lat.* 4063), which gives in many respects a much better reading than the printed versions, and one which is in more general accordance with Fra Raimondo's Latin interpretation of the work.

There is also ascribed to Catherine a short treatise on " Consummate Perfection," in somewhat the same form as the *Dialogo* ; a kind of spiritual conversation between the soul and her Creator upon the complete abnegation of *self* and the perfect fulfilling of the will of God. It was printed in Latin at Lyons in 1552, under the tide: *Dialogus brews Sanctae Catharinae Senensis, consummatam continent perfectionem*.² The Italian original has never been discovered, and only one manuscript of the Latin version appears to be known. An Italian translation, by Alessandro Piccolomini,

i The *Dia/ogo* was well translated by Mr. Algar Thorold (London, 1896) ; but his new and abridged edition (London, 1907), which has the ecclesiastical *imprimatur*, omits the greater part of the terrible *Trattato dette Lagrime*.

^B Alphonsus Rodriguez, the Jesuit mystic, refers to it as St. Catherine's in his *Christian Perfection*, Pt. viii. cap. 12.